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Miscellaneous.

EXTRACT FROM HUDSON'S LETTERS.

[CONCLUDED FROM PAGE 216.]

But in relation to the resurrection as taught in 1st Cor. xv. let it be observed;—we have already seen on the authority of Christ and his apostles, that some are raised *just*, and some *unjust*, some come forth to *life*, and some to *condemnation*. Now whatever the apostle means in the passage in question, it is manifest, that he did not mean to contradict what he and the other sacred writers have said elsewhere. We acknowledge that when the apostle says, it is raised in incorruption, glory, and power, he means that the subject thus raised, is brought to the enjoyment of happiness. But the question is, whether all men are first raised to that happy state. Christ, as we have already seen, says, that some shall come forth to damnation. And if we attend to the passage in question, it will be seen that Paul's language was in perfect accordance therewith. I conceive that the description which the apostle gives of the resurrection, applies only to the saints in this passage.

But you will probably say, that the apostle says, verse 22d,—"For as in Adam *all* die, even so in Christ shall *all* be made alive."—We readily admit that this passage applies to all men. But what does the apostle say in the very next verse? "But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming." Here we learn, not that all men will be raised alike to happiness at the same time, but that there will be a difference. "Every man in his own *order*." It is evident that the apostle meant to make a distinction among those raised from the dead. But if all are alike raised to enjoyment, there is no order, no distinction The first order mentioned by the apostle is, "They that *are Christ's* at his coming." This implies that all are not his. It would be absurd to say, that those who *are Christ's*, would be raised next, if all men were his. It is true however, that there is a sense in which all are Christ's. They are all his by redemption. But characteristically they are not all his. Paul says, "Now if any man have not the spirit of Christ, he is none of his." Here we see on the authority of the same apostle, that there is a sense in which the wicked are not Christ's. So by those who *are Christ's* at his coming, we are to understand believers, and believers only. This is the first order. The apostle teaches the same doctrine in 1st Thess. iv. 16, a passage which we have already quoted: there the apostle says, "The dead in Christ shall rise first." By the dead in Christ, in this passage, Paul means the same as he does in the other passage by those who are Christ's. It is manifest that by the *dead in Christ*, Paul means believers. Paul when writing to the same church, uses the phrase, *in Christ*, to signify to *become Christians*. "If any man be *in Christ*, he is a new creature." Hence it is evident that by the dead in Christ, the apostle means believers. The apostle says, "The dead in Christ shall rise first." We cannot suppose that the apostle means *all men* by the dead in Christ, for it would be absurd to say of all men, that they shall rise first. This passage then, confirms the interpretation we have given of 1 Cor xv. 23. One passage asserts that those who are Christ's, shall be the *first order* of the resurrection; the other asserts that the dead in Christ shall rise *first*. And both of these passages assure us that the apostle was not speaking of all men, but only of believers.

But if all men are to be raised to an immortal, happy life, at the same time, where is the order of which the apostle speaks? And if all men are raised to immortal happiness at once, how could the apostle say, that the saints shall rise *first*? Perhaps you will say, that the order to which the apostle alluded, was between Christ and mankind; for Christ is spoken of as the first fruits. To this I answer, Paul was speaking of the resurrection of mankind, and not of the resurrection of Christ. He mentions Christ's resurrection, it is true, but he mentions it only to show, that mankind shall be raised. In the preceding verse he says, "As in Adam all die, even so in Christ shall all be made alive." Here you will perceive what the apostle was speaking of, and consequently the order mentioned related to mankind. Thus we see that St. Paul makes a distinction in the resurrection. Believers are the first order, or as he expresses it in the other passage, they shall rise first. This is clearly taught in verse 23d. He then, by way of parenthesis, in the 24th, 25th, 26th, 27th and 28th verses, speaks of the rest of mankind, or the other order, and gives us to understand, that they also will be brought in before the end of the mediatorial reign. The apostle in the 29th verse resumes the subject of which he was treating in verse 23d, and continues speaking of believers only through the rest of the chapter.

Here then we have a view of the whole subject. In verse 22d, Paul assures us that all men shall be raised to life; in verse 23d he tells us, that they shall not all be raised to happiness at the same time, but every man in his own order. He also tells us in this verse that believers will be the first order. Here then, believers, is the subject introduced. From verse 24th to 28th inclusive, he by way of parenthesis, speaks of the other order, viz. unbelievers. And then in verse 29th, resumes the subject of believers which was introduced in the 23d, and so continues through the remainder of the chapter to speak of believers, and believers only. From verse 29th to 41 inclusive, he makes several remarks upon the subject of the resurrection, and then at the 42d verse commences a particular description of the resurrection of the righteous.

But probably you will ask whether I do not believe that all men will enjoy immortality and glory? I answer, yes. I believe with the apostle that all men shall be made alive, but with him I believe also, that believers and unbelievers will be raised in their own order. And for the sake of the case, I will admit that the description given of the resurrection in the 42d and following verses, applies to all men; (and in fact I believe it does in principle,) it does not hence follow that all will be brought to this enjoyment at the same time. The case would then stand thus, in the 43d and following verse, Paul speaks of the resurrection, but he has guarded us against any mistake here, by telling us, verse 23d, that every man should be raised in his own order.

The view of the subject we have now given, makes this passage harmonize with other passages of scripture. But on your interpretation this harmony is destroyed. And granting your interpretation to be true, it yields you no assistance, as we have already seen.

GOODNESS, THE PARENT OF HAPPINESS.

The object of all our wishes and desires is happiness. It is the desire of this and this alone that ever incites us to action. Be we where we may, and be our calling what it may, our sole object, in all we do, is the acquisition of this most invaluable blessing. But, notwithstanding "happiness is our being's end and aim," still there are thousands who mistake the road that leads to it. Thousands do we see daily and incessantly, pursuing the broad road of vice and folly, indulging the vain, delusive hope therein to find that pure and celestial gem, for which they seek. But grapes do not grow on thorns, nor figs on the bramble bush. Vice and sin can never produce happiness, their best fruits are disappointment and sorrow. When we cast our eyes around upon the world of intelligences, what an inconceivable mass of misery do we behold!—How much trouble!—How much sorrow!—How many are partaking of the very dregs of of the bitter cup of human wretchednees!—And whence comes all this? What is the cause? Surely the origin of it all is nothing but that great enemy and destroyer of man's happiness, *sin!* Sin must and will produce misery wherever it is found—"The wages of sin is death"—death to peace and happiness—death to every spiritual comfort and enjoyment. And indeed it can produce nothing else, for the same fountain cannot send forth bitter water and sweet. It is, therefore, the height of folly and madness, for us to expect the "peaceable fruits of righteousness" so long as we continue our course in the downward road that leadeth to destruction. It will then be asked, what course must we pursue in order that we may secure to ourselves that inestimable blessing, which is the object of all our desires—*happiness*? We answer—

"To be *good* is to be *happy*."
"Know then this truth, (enough for man to know,)
Virtue *alone* is happiness below."

Virtue and goodness are the opposites of vice and sin, and, consequently, must produce the opposite effects. So then, as the latter produce those effects which we have already stated, the former must produce the contrary, that is, peace, joy, and happiness. "Peace, and joy are virtue's crown:" "Her ways are ways of pleasantness, and all her paths are peace." It is an indisputable fact that all the *happiness* which we enjoy is the product of virtue and goodness; from this source alone it must originate. It is true we acknowledge, that the scenes of vice may possess a facinating and delusive charm, and afford a trancient and fleeting pleasure, which may serve to feed sensual appetites, but they can never produce real and substantial happiness. And even the 'pleasures of sin,' if they may be so termed, are but misery under a mask, (for sin, as we before stated, can produce nothing but misery,) and in the end can serve only to increase and augment that wretehcdness which is the certain consequence of all moral evil.

That the ways of wickedness lead to wo, and that happiness can proceed from good alone, is a sentiment which the wise in all ages have supported, and it is a truth to which every one, from his own experience, can bear testimony. The sacred volume of inspiration is also full to the same point. "What man is he," asks the Psalmist, "that desireth life, and loveth many days, that he may see good?"—The same writer then says,—"Keep thy tongue from evil and thy lips from speaking guile. Depart from evil, and do good, seek peace and pursue it." But it is unnecessary to multiply evidence from scripture in proof of this sentiment, for they universally declare that the way of transgressors is hard"—that "many sorrows shall be to the wicked,"—that they "are like the troubled sea, whose waters cannot rest." While "the just shall come out of trouble,"—"to the righteous good shall be repaid; and that "in the way of righteousness is life; and in the pathway thereof there is no death."

Think, kind reader, how changed must be the scene; how much diminished, from the present, would be the lot of human wretchedness; and how greatly augmented would be the happiness which would come within the power of mortal attainment, were all to observe the golden precepts and follow the noble example of the blessed Saviour of men. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."—"Give to him that asketh thee, and from him that would borrow of thee, turn thou not away."—And, "all things whatsoever ye would that men should do to you do ye even so to them." These are the precepts of him in whom there was no guile, and it appears that he ever supported them by his example.—For it is expressly and emphatically said of him, that "he went about doing good!" If we would exert ourselves in the same course of conduct, how much greater would be that happiness which would fall to our lot while we should continue our pilgrimage through life's varied scenes; and how much misery, which must be experienced, would be forever unknown. Let us then, each and all, as we value our peace and happiness, and the peace and happiness of our fellow beings, flee from the paths of wickedness, which lead to death, and pursue the ways of wisdom, which are life, and thus secure to ourselves all the happiness which we are capable of enjoying in this mortal state; and thus, when we shall be called to our final exit, may we be enabled to look back, and with satisfaction to reflect on our past lives, resigning our spirits into the hands of Him who gave them, with "the soul's calm sunshine, and the heart-felt joy," which "are virtue's prize."

GROTIUS.

Philosophers have puzzled themselves how to define man so as to distinguish him from other animals. Burke says, 'man is an animal that cooks his victuals.' 'Then,' says Johnson, "the proverb is just, 'that there is reason in roasting eggs.'" Dr. Adam Smith has hit the case. "Man" says he, "is an animal that makes bargains—no other animal does this. One dog does not change a bone with another."

THE CHRISTIAN'S CONSOLATION.

Among the various subjects which present themselves for our consideration, there are none which appear to affect the mind so deeply, and leave so lasting an impression, as the contemplation of the close of man's designs and hopes, and the termination of his earthly career.

If we would but for a moment, consider ourselves as on the confines of our earthly existence, from which we are soon to rush into endless scenes of untried realities, no more to return, we cannot but be struck with the most powerful sensations in beholding a spetacle so admirable solemn and sublime. It appears to me that this is by far the most grand and glorious situation in our whole lives; placed, as we are, on the borders of two existences, we are enabled to contrast the never-ending felicity of the one with the fruitless glory of the other. Here we are enabled to realize, that the things of this world are temporal and can never satisfy those which were intended for the more pure and uncorrupted regions of eternal rest. Here we can look back, with an eye of pity, on the fruitless attempts which we have made to acquire that happiness which is the grand object of man's pursuit.

Here we can see that fame, honour, renown, purchased at the expense of life and treasure, are no more than airy phantoms, or deceitful illusions of happiness, and can exist only in the imperfection of human conception and the short sightedness of finite and imperfect man. Here we can see, that it is not the sound of titles, the splendour of nobility, the pomp of ceremonies, nor all the carnal indulgences and sensual gratifications which this world has to bestow, that will in the least produce that peace of mind which knows no sorrow and feels no discontent. Here we have the consolation of realizing that this world is not our abiding place; that although pain may rack our mortal frames awhile, yet we do confidently anticipate that glorious period when we shall be delivered from this bondage of corruption, and taken from this sublunary region of pain, to enjoy an everlasting rest in a world not made with hands eternal in the heavens. Here we realize that our delivery from this thraldom of darkness and pollution is the power of Him "who worketh all things after the counsel of his own will."

It is this trust, this confidence, this hope, that enables us to bear the various ills of life, and affords us a pleasing and happy triumph in the solemn hour of death. When the last gasp of expiring nature shall make its appearance in the pallid features of the true believer, he is doubly strengthened with the hope, that when his spirit shall take its flight from this tenement of clay, the carnal propensities of his earthly nature will no longer trouble him, but that his spirit will ascend into the unpolluted regions of eternal bliss, there to chant the adorable perfections of the Universal God, in praise everlasting. He not only rejoices in beholding his own emancipation, but that of the

whole family of Adam ; those with whom the ties of affection were inseparably interwoven ; those with whom an intimate acquaintance through a long course of life had rendered near and dear, and most of all, those who were bound by the strong ligaments of kindred relationship : All these he beholds traversing the same path and destined to the same priviliges which he is about to realize. Although he sees that they are now encumbered with a multitude of evils, such as pain, sickness and distress, yet he views it only as a preparatory means, to make them realize the exceeding riches of our heavenly Redeemer. Oh, what a glorious spectacle is here exhibited ! too grand to be described, too glorious to be expressed

Such is the believer's hope, and such the Christian's consolation. With such a prospect as this, he can leave this world without regret, and bid a final adieu to all terrestial things, without uttering the least complaint, or casting one impenitent reflection.

He can bid an affectionate farewell to those with whom his happiest hours have been spent, whose endearing ties time cannot destroy, whose unsinking worth language cannot speak, and whose meritorious career will be held up to unborn generations as an illustrative example for imitation. With such a hope as this, he is enabled to say, " welcome death, thou glorious deliverer from this world of sorrow ; no more shall cares and perplexities disturb thy repose ; no more shall grief and disappointment blast thy peace, nor the rude winds of adversity strike fearful terror into my breast; but thou, O thou stern monarch of the grave, I hail thee, I greet thee as the final destroyer of affliction, and the unbiassed friend of poor, weak and miserable man. The hand that is now palsied, and the body that is now racked with excruciating pains, beholds thy haggard countenance, thy unrelenting features, without one pang of despair or even of regret."— So that his last ejaculation is, come, thou general friend of man, take my spirit to Him who gave it, and let my body return to the dust from whence it came.

Such is the language of those whose confidence is in God, and whose support is the word of divine light, love and truth. Such are the feelings of those, whose faith is built on the fulness of the gospel, and whose hopes are anchored in the belief of the final redemption of all mankind from sin and iniquity.

Gospel Advocate.

Singular Circumstance.—The London Star mentions that when the Kent Indiaman was on fire in the Bay of Biscay, Col. Macgregor, of the 31st regiment, hastily wrote a memorandum of the circumstance, and threw it overboard in a well corked bottle, (previously to the fortunate rescue by the Cambria brig,) addressed to his father in Scotland. This officer now belongs to the 93d regiment stationed at Barbadoes, and while on a visit to the sea side of that Island, in October last, the indentical bottle, with the paper in it, was washed ashore there, having, in 19 months, crossed the Atlantic in a South West direction.

MY MOTHER.

If there is one mortal feeling free from the inpurities of earthly frailty, that tells us in its slightest breathings of its celestial origin, it is that of a mother's love—a mother's chaste, overwhelming and everlasting love for her children.

The name of a mother is our childhood's talisman, our refuge and our safeguard in all our mimic misery ; 'tis the first half-formed word that falls from the babling tongue, the first idea that dawns on the opening mind ; the first, the fondest, and the most lasting tie in which affection can bind the heart of man !

'This not the selfish passion, depending for its permanency on the reciprocation of advantages ; but, in its sincerity, it casteth out itself, and centres but in the happiness of its object ; and, when the welfare of that object is at stake, it puteth away fear and knoweth not weariness. It is not excited by form or feature, but rather by a happy perversion of perception, embues all things with imaginary beauty. It watches over our helpless infancy, with the ceaseless benigity of a guardian angel ; anticipates every childish wish, humours every wayward fancy, soothes every transient sorrow, sings our sweet lullaby to rest, and cradles us on its warn & throbbing breast ; and when pain and sickness prey upon the fragile form, what medicine is there like a mother's kisses? And when launched in the wide ocean of a tempestuous world, what eye gazes on our adventurous voyage with half the eagerness of maternal fondness, amid the sad, yet not unpleasing contest, of hopes, and fears, and deep anxieties ? Yet it is not prosperity, with smiles and beauty, that tries the purity and fervour of a mother's love ; it is in the dark and dreary precincts of adversity, amid the cold frowns of an unfeeling world, poverty and despair, in sickness and sorrow, that it shines with a brightness beyond mortality, and stifling the secret agonies of its own bosom, strives but to pour balm and consolation on the wounded sufferer. The love of a father may be as deep and sincere, yet it is calmer, and perhaps more calculating, and more fully directed to the concerns and ends of life ; it can not descend to those minutiæ of affection, those watchfull cares for the minor comforts and gratifications of existence, which a mother, from the finer sensibility of her nature, can more readily and duly appreciate. The pages of history abound with the records of maternal love, in every age and clime, and every rank of life ; but it is a lesson of never-ending pleasure, which the heart can feel and acknowledge, and needs not example to teach it how to venerate.

Can there be a being so vile and odious, so dead to nature's impulse, who in return for such constant care and unvarying kindness, can willingly or heedlessly wound the heart that cherished him, and forsake the lonely one, who nourished and sheltered him ; who can madly sever the sweetest bonds of human union, and bring down the grey hairs of his parents with sorrow to the grave, who can leave them in their old age to solitude and poverty, while he wantons in the pride of undeserved prosperity ? If there be, why, let them adjure the name of man, and herd with the beasts that perish, or let them feel to distraction, that worst of human miseries,

"How much sharper than a serpent's tooth it is
"To have a thankless child."

QUARTERLY ASSOCIATION AT CRAFTSBURY.

A number of Universalist ministers of the state of Vermont, assembled at Craftsbury on the 3d Wednesday of Jan. last, for the purpose of holding a religious meeting, which had been previously requested by the brethren in that place. The ministers were received and entertained in the most friendly manner, by our much respected brother, Col. Joseph Scott. All the brethren in Craftsbury, and many from adjacent towns, gave us the most friendly salutations. Though this meeting was appointed but for one day, yet, from the request of our friends, it was continued two days. There were five discourses delivered on the occasion. Wednesday A. M. Br. Charles Spear, text, I. Tim. iv 9, 10, P. M. Br. John E. Palmer, text, Rom. xv. 13. Evening, Br. Ezekiel Vose, text, Matt. xiv. 27. Thursday, A. M. Br. Robert Bartlett, text, Luke xiii. 23—25. P. M. Br. John Moore. text, II. Cor. iv. 1, 2. Our meetings were well attended ; the aged and the young appeared serious and attentive during the services, and we believe it can be said with propriety, there was much good done in the name of the Lord. This Quarterly Association is adjourned to meet by divine permission, at Barre, on the 3d Wednesday of June next. The ministers who attended this meeting, were Brs. Palmer, Spear, Moore, Browning, Vose, Coburn and Bartlett.

C. Repository.

Battle of Ants, by M. Hanhart.—The author in this memoir describes a battle which he saw between two species of Ants ; one the *formica rufa*, and the other a little black Ant which he does not name, (probably the fofusca.) In other respects there is nothing new on this subject, this kind of combat having been described in detail, and in a very interesting manner, by Mr. Huber, (Recherches sur les Mœurs des Fourmis, 1810,) a work to which we refer, not being able here to enter into the requisite details.

M. Hanhart saw these insects approach in armies composed of their respective swarms and advancing towards each other, in the greatest order. The *formica rufa* marched with one in front on a line from nine to twelve feet in length, flanked by several corps in square masses composed of from twenty to sixty individuals.

The second species, (little blacks,) forming an army much more numerous, marched to meet the enemy, on a very extended line, and from one to three individuals abreast. They left a detachment at the foot of their hillock to defend it against any unlooked for attack.— The rest of the army marched to battle with

its right wing supported by a solid corps of several hundred individuals, and the left wing supported by a similar body of more than a thousand. These groups advanced in the greatest order, and without changing their position. The two lateral corps took no part in the principle action. That of the right wing made a halt and formed an army of reserve whilst the corps which marched in column on the left wing manoeuvered so as to turn the hostile army, and advanced with a hurried march to the hillock of the *formica rufa*, and took it by assault.

The two armies attacked each other and fought a long time without breaking their lines. At length disorder appeared in various points, and the combat was maintained in detached groups, and after a bloody battle which continued from three to four hours, the *formica rufa* were put to flight, and forced to abandon their two hillocks and go off to establish themselves at some other point with the remains of their army.

The most interesting part of this exhibition, says M. Hanhart, was to see these insects reciprocally making prisoners, and transporting their own wounded to the hillocks. Their devotedness to the wounded was carried so far, that the *formica rufa* in conveying them to their nests, allowed themselves to be killed by the little blacks without any resistance rather than abandon their precious charge.

From the observations of M. Huber, it is known that when an ant's hillock is taken by the enemy, the vanquished are reduced to slavery, and employed in the interior labors of their habitation.—*Bull. Univ. Mag.* 1826.

INTERESTING VIEWS

OF CHRISTIANITY.

NO. 19.

I know that men in general are not enemies to severity of morals: because it supposes very great efforts: because men have a natural taste for excellence: not that they always aim to attain it; but they are always pleased with it, at least in speculation. Voluntary poverty, great disinterestedness, a painful, laborious life, easily attract the attention and esteem of men. All these, they will readily admire, provided they are not obliged to practise them.

If, therefore, this new doctrine were purely speculative, I can without much difficulty conceive, that it might have gained the esteem, and even admiration of some nations. They might have regarded it as a new system of philosophy, and its professors might have appeared to them sages of a very particular order. But this doctrine consists not of pure speculations; it is wholly practical; it is so essentially, and in the strictest sense; it is the most exalted kind of practical heroism: it supposes the most complete self-denial; combats all the passions; captivates all the inclinations; represses all the desires; allows the heart no other indulgence, but the love of God, and of its neighbour; demands continual sacrifices, and those of the greatest extent; and never proposes any rewards which the eye can see, or the hand can touch.

I conceive also, that the charms of eloquence, the glare of riches, the splendor of dignified rank, the influence of power, will easily procure credit to a doctrine, and gain it many partisans.

But the doctrine of the crucified Jesus is announced by poor simple men, whose eloquence consists rather in things than in words; by men who publish things which shock all received opinions; by men of the lowest rank, and who promise to their followers nothing in this life, but sufferings, torments, and crosses. And yet these are the men who triumph over flesh and blood, and convert the world.

The effect is prodigious, rapid, durable; it still exits: I discover no natural cause capable of producing it: it must, nevertheless, have a cause, and a great cause: what, then, is that cause? At the name of Jesus, the lame walk, the lepers are cleansed, the deaf hear, the blind see, the dead are raised. I enquire no farther: the whole is explained: the problem is solved. The Lawgiver of nature has spoken: the nations have heard him, and the universe has acknowledged its Master. He who in the grain of mustard-seed saw the great tree, was therefore the messenger of this Master, who chose the weak things of the world to confound the strong.

But am I not precipitate in my judgement? Am I not too much disposed to believe and admire? Has the universe acknowledged its Master? Has this salutary doctrine converted the whole world? I cast my eye upon the globe, and see with astonishment that this heavenly light illuminates but a small part of the earth, and that all the rest is covered with thick darkness. And even in the illuminated parts, how many spots!

This difficulty does not appear to me very considerable. If this doctrine of life is to endure as long as the present state of our globe, what relation do seventeen centuries bear to its total duration? Perhaps that of seventeen days, perhaps seventeen hours, perhaps less. Shall I judge of the duration of this religion, as I judge of the duration of empires? Every empire is like grass, and all the glory of empires is as the flower of the field. The grass withereth, the flower fadeth, but the religion of the Lord endureth: it will survive all empires: its head is to reign till God has put all his enemies under his feet. The last enemy that will be destroyed is death.

Turkish prophecy.—The following extracted from a book of prophesies called Mahomedans, is held in veneration by the Turks:—The Turkish Emperor shall conquer Rome, and make the Pope, Patriarch of Jerusalem: and he shall, some time after profess the Mahomedan faith. Christ shall then come, and show the Christians their error in not having accepted the Alcoran, and instruct them that the dove which came down from Heaven was not the Holy Ghost, but was Mahomet, who shall be again upon earth thirty years, and confirm the Alcoran by new miracles. After that time the power of the Turks shall decline, till they retire to the Desert of Arabia, and then there shall be an end of the world. Their overthrow shall be accomplished by a people from the North, called Camicks or yellow haired sons. The ruin of Constantinople shall happen in one Sultan Mahomet's time, and then the Turks shall be reduced to so few in number that sixty Turkish women shall have but one husband among them.

John Hancock.—During the seige at Boston, Gen. Washington consulted Congress upon the propriety of bombarding the town of Boston. Mr. Hancock was then president of Congress. After Gen. Washington's letter was read, a solemn silence ensued. This was broken by a member making a motion that Mr. Hancock might give his opinion on the important subject, as he was deeply interested from leaving all his estate in Boston. After he left the chair he addressed the chairman of the committee of the whole in the following words:—"It is true, Sir, nearly all the property I have in the world is in houses and other real estate in the town of Boston, but if the expulsion of the British army from it, and the liberties of our country, require their being burnt to ashes *issue the order for that purpose immediately.*"

Dr. Franklin.—When the Declaration of Independence was under the consideration of Congress, there were two or three unlucky expressions in it, which gave offence to some members. The words "Scotch and other auxilliaries," excited the ire of a gentleman or two of that country. Severe strictures on the conduct of the British King, in negativing our repeated repeals of the law which permitted the importation of slaves, were disapproved of by some southern gentlemen, whose reflections were not yet matured to the full abhorrence of that traffic. Although the offensive expressions were immediately yielded, these gentlemen continued their depradations on other parts of the instrument. I was sitting by Dr. Franklin, who perceived that I was not insensible of these mutilations. "I have made it a rule," said he, "whenever in my power, to avoid becoming the draftsman of papers to be reviewed by a public body. I took my lesson from an incident which I will relate to you. When I was a journeyman printer, one of my companions, an apprenticed hatter, having served out his time, was about to open shop for himself. His first concern was to have a proper sign-board, with a proper inscription. He composed it in these words: "John Thompson, *Hatter, makes and sells Hats for ready money,*" with a figure of a hat subjoined. But he thought he would submit it to his friends for their amendments. The first he shewed it to thought the word '*Hatter*,' tautologous, because followed by the words 'makes hats,' which shewed he was a hatter. It was struck out. The next observed that the word '*makes*,' might as well be omitted, because his customers would not care who made the hats, if good and to their mind, they would buy, by whomsoever made. He struck it out. A third said, he thought the words '*for ready money*,' were useless, as it was not the custom of the place to sell on credit: every one who purchased expected to pay.—They were parted with, and the inscription now stood, "John Thompson sells hats. '*Sells* hats?' says his next friend: 'why nobody will expect you to give them away. What then is the use of that word?'—It was stricken out and '*Hats*' followed it, the rather, as there was one painted on the board; so his inscription was reduced ultimately to 'John Thompson,' with a figure of a hat subjoined."

Filial Duty.—There is no virtue that adds so noble a charm to the finest traits of beauty, as that which exerts itself in watching over the tranquility of an aged parent. There are no tears that give so noble a lustre to the cheek of innocence, as the tears of filial sorrow.—*St. Julian's Letters.*

Flatter not yourself of your faith to God, if you want charity for your neighbour.

How can we expect that another should keep our secrets, when it is more than we can do ourselves?

GOOD REPUTATION.—The following wile was used by Francis Aretin to make his disciples sensible how much it concerns one to keep a fair reputation.—When he found that the frequent exhortations he had made them to preserve a good reputation prevailed nothing, he used the following stratagem. The butchers of Terrara left their meat all night in the shambles; he went thither with his man before day, and having broken open their boxes, carried off all the meat; two of his scholars who had been reputed the most unlucky of his schools, were accused of that action and imprisoned. Aretin went to Duke Hercules to desire their liberty, taking the fact upon himself; but the more obstinately he maintained that he had done it, the more it was believed the prisoners were guilty, for nobody durst suspect such a thing of a professor whose gravity and wisdom was so well known. The matter being at last agreed on, he openly declared what end he had in this theft, namely to show the weight and authority of a good reputation.

Bayle's Dictionary Abridged.

Telescope and Miscellany.

"Earnestly contend for the faith."

PROVIDENCE, SATURDAY, MARCH 9, 1828.

THE DEAD.

ECLESIASTES IX. 5.—"For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten."

Knowledge, is a term often employed by writers, both sacred and profane, to denote a rational and entire conviction of the understanding; such as to remove all doubt from the mind, as to the certainty of the thing about which this term is employed. That which bears the most certain character, relates to what comes within the compass of positive experience. For example—That there is *pain*, we positively know, because we feel its unwelcome power upon the various parts of this frail tenement—That we are surrounded with *material objects*, we know with equal certainty, because we behold them: And that we must die; the innumerable examples of dissolution which observation has furnished, and the unequivocal language of divine inspiration, that "there is an appointed time for man upon earth," remove all rational doubt, and direct our minds to the certain period, when all earthly visions shall fade and vanish.

The assurance that death is the inevitable destiny of ourselves and all mankind, has a powerful influence to moderate and chasten our attachment to worldly pleasures, worldly pursuits, earthly treasures, and anxious cares for the fleeting vanities and allurements of time; while it serves to check the impetuous torrent of human passions, and soften the verulence of those prejudices which interrupt the gentle current of patience, forbearance, humility and love. It is undoubtedly true, that those who have no well grounded hope of future well-being, are often petrified with horror at the thoughts of death: But those who have been illuminated by the refulgence of Revelation's brighter beams can contemplate death, at least, with composure, if not with transports of joy and gratitude.

Were the thought, that *we must die*, always before our eyes, how studiously should we avoid contracting the contaminations of covetousness, pride and envy—How incessantly would our thoughts be directed to the destinies of a future state, and our hearts be lifted up in devout suplications to the throne of the Universe, that our faith might be fixed on the unfading joys of a better world.

Let the deep impression, that we are mortal, that we are sojourners to a land, invisible to mortal eyes, engross a portion of our thoughts, and call up the interesting inquiry; whither are we bound, and what is the goal to which we are hastening with the rapid march of time? Is it to a region of bliss, or a prison of wretchedness? Is it to the scenes of pure mental felicity, or to gloomy shades of intellectual nonentity? If to wretchedness; despair must unavoidably poison all the temporal enjoyments of life and diffuse unspeakable bitterness into every moment of serious reflection—If to intellectual nonentity; an impenetrable gloom hangs over the destinies of the future, and forbids the sweet consolations which were copiously afforded to apostolick faith. The blissful visions of the future, which gave birth to the ardent desire of an eminent apostle of our Lord, to *depart and be with Christ*, imparts a ray of hope to the soul, and affords an earnest of intellectual existence when the slender fabrick of this mortal tenement shall crumble into dust. The power of mental vision is assisted by the gospel to look beyond the grave, and to draw aside the curtain which obscures the realities of eternity; and by assuring us that "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ," diffuses comfort and peace through every region of the soul, awakes the latent energies of faith, and strengthens it to cast the anchor of hope beyond the vale of mortality and time.—What joy and gladness would be kindled up in every soul, were the same divine and blissful prospects opened to the eye of faith. How calmly should we look to the period of all our mortal cares and woes, and how joyfully should we hail the auspicious moment which called us to resign the perplexing cares and fleeting enjoyments of this changeful existence, for the blissful presence of our Redeemer and Saviour. The firm persuasion, that we are destined to enjoy the holy society of the Son of God, when the curtain of time shall be removed, kindles a heavenly rapture in the soul, and rises to *joy unspeakable and full of glory!*—But how wofully is the cup of joy dashed from the lips of thousands, by an application of the passage which stands at the head of this article, to a state beyond the present world. By a mistaken application, some have been led to renounce the belief of future existence, or to dispute the capacity of the soul to exist without the body; and have therefore supposed that thousands of years would roll over the unbroken slumbers of the tomb, while the soul would remain inconcious of its own, or the being of a God. It is our privilege, however, to inquire whether such a conclusion is fairly deducible from the language employed by the wise man.

To be continued.

FOR THE TELESCOPE AND MISCELLANY.

MORAL REFLECTIONS.

Love is the fulfilling of the law.–Rom. xiii. 10.

Love—This is the most holy principle that ever inspired the christian's breast: It is that great fountain of blessedness, which feeds every stream of goodness in the soul of man:—Flowing from thence to God, it bears the strongest confidence, devotion and gratitude; issuing from the bosom of the Father, blessings innumerable, are borne to the whole creation of man, imparting life, the bounties of providence, and the joys of eternal redemption. No duty is more clearly revealed, no grace shineth more bright, nothing imparteth such pure felicity as unadulterated benevolence. This extendeth far beyond that selfish spirit which is excited by an object whom we seek to please, merely, that we may be pleased in return. It is of a more noble origin: like its great Author, it moves its subject to embrace, in the arms of affection, every son and daughter of Adam—To seek the happiness of all, and to throw a broad mantle of charity over the failings of each. Feeling sensible what we ourselves are; as we would hope to be forgiven, we shall freely forgive them who have trespassed against us.

Imbued with this spirit, we shall not be unmindful of the wants of others, but freely administer to the temporal and spiritual necessities of all. And while we drop the tear of sympathy into the cup of the afflicted, we shall freely pour the oil and wine of consolation into the wounded spirit. Be then our theory what it may; are we liberal or orthodox—Jew or Christian—Zealous for certain dogmas—Successful in exposing the inconsistences of that system we do not understand, or faithful in ridiculing that we cannot comprehend; nevertheless, if love be wanting, all is but sounding brass and tinkling symbol.

Do we then desire the approbation of Heaven—would we enjoy true and lasting happiness?—be it ours to cultivate this divine principle,—to cherish every sentiment calculated to increase within us the holy and sanctifying flame—the love of God—the love of virtue—the love and peace of heaven. To this end, faithfully strive for the attainment of true wisdom; the knowledge of God, as revealed in his word—the knowledge of ourselves, of our duty and our eternal destiny.

With the examples of our Saviour in view; as his professed followers; as those who hope to live with him forever; thus should we love one another as he hath loved us; ever remembering that '*God is love*': and until we are like him, we canot see him as he is, nor enjoy him in fulness. Pour not, therefore, into these holy waters of benevolence, the poison of revenge, jealousy or deceit, but "let love be without disimulation: abhor that which is evil, and cleave to that which is good."

N. W.

CONVERSION TO ORTHODOXY.

We have perused, with much attention and interest, a "*Letter from a gentleman in Boston to a Unitarian Clergyman*," and the "*Unitarian Clergyman's Reply*" to the same. It is understood that the person who wrote to the clergyman, was a Mr. Lewis Tappan; a conspicuous and intelligent gentleman, who had been, for years, an active and influential member of the Unitarian order: and that the Rev. Henry Ware was the clergyman who received the Letter and furnished the Reply.

The letter, although it contains no direct arguments in favour of orthodox sentiments, yet it is characterized throughout, by a mild and insinuating style, and an ingenuity that seizes upon whatever would be viewed by the multitude as most favourable to the cause which it espouses, and places it in the most advantageous and conspicuous light, to attract the admiration of those, who, if they have the opportunity, seldom employ the means for investigating the principles on which any system of doctrine is predicated, but generally form their judgment of the merits of a system from a superficial observance of the zeal and industry of the party to advance its own influence by the multiplication of its converts. On the other hand, it represents the Unitarians as cold, heartless and unengaged in the promotion of vital and practical piety; and labours to strip them of the most essential ornaments of Christian philanthropy.

It speaks of a want of proper attention to the duties of practical piety, while the author mentions the failure of a due observance of the sabbath and a suitable regard for the duties of public worship in the sanctuary, as the fault of Unitarians. This may be true, as respects the people to whom it is applied; but it is not true of them *alone*. It will apply with great force to many Christians of all denominations. Their seats are too freqnently vacated at church, either for the credit of their professions, the honor of their religion, or the welfare of their children. The example of such negligence is demoralizing in its influence upon society, and particularly so, upon the rising generation.

In replying to this Letter, Mr. Ware has furnished a manly defence, marked with a nobleness of generosity and candour, which is highly creditable to him, as a gentleman and a Christian. While he seems to admit that his brethren are not sufficiently alive to the interests of experimental religion and the pure practical duties which the gospel enjoins, he employs the supposed fact as a justifiable reason for tenderly admonishing his brethren, and exciting in them a spirit of determined perseverance in the ways of practical godliness.—He bestows a few passing remarks upon the practical inconsistencies of the orthodox, modestly reminding them that an equal deficiency in the higher and more exalted duties of real charity and humility, might be as apparent in their ranks, to a critical observer, as were those of which Mr. T. complained in the societies of Unitarians. It is, on the whole, a very temperate and well-timed reply, and will doubtless be very useful to the Unitarians, while it may serve to excite more activity and zeal among the careless and lukewarm of other denominations.

There is one subject, however, which Mr. Ware has entirely omitted to notice. Mr. T. it seems had been an active and zealous member of the Unitarian society, was acquainted with nearly all their clergymen, and intimately so with those of the highest respectability and literary acquirements among them. He thus writes, on page 17—"You did not enumerate, with other doctrines, that of the punishment of the wicked in the future life. This is of a vast deal more practical consequence, than the doctrine of the Trinity. The Unitarian body are divided in opinion on this subject. I have never known one of them, however, who professed positively to believe in the eternity of future punishment. A few believe in annihilation, and the great majority in final restoration." Again; on the same page—"The Unitarians generally do not differ, as I can find, from a large class of Universalists who believe in final restoration."

The inquiry will naturally; yea, must arise in the honest mind; Why did Mr. Ware observe a total silence upon this subject? How shall we interpret this silence? This statement of Mr. Tappan could not have escaped the eye of Mr. Ware—He certainly must know whether it be true or false; and so must also his brethren in the ministry. If it were not true, why has it not been denied? Two editions of Mr. Ware's reply have been printed, and this subject remains untouched. Is it because the subject is too *unimportant* to deserve attention? Let us examine it with candour. All Christians consider and acknowledge the gospel to be of infinite importance to the glory of God and the happiness of man, because it brings a future life and immortality to light. But why does this fact give such an importance to the gospel, and lay man under the obligations of faith, gratitude and obedience? Is it not because this future life and immortality is to be enjoyed by, at least, a portion of the human race? If then, the future and eternal salvation of a *part* of the human race is such an all important disclosure, as to command the love, and gratitude, and joy, and praise of pious millions; pray, is not the salvation of the remaining part of *equal* importance? And shall no tribute of thanksgiving be offered to God because he has made the same, and equal provision for all? Or are the souls of countless millions of our race of no value to Unitarians? Compared with this, in point of importance, all the metaphysical speculations about the trinity are no more than an *atom*, to the ponderous *globe*—no more than a *point*, to *infinite space!* The future and endless happiness of *one soul* is of MORE real importance than *countless millions of globes*, with all the fleeting enjoyments which they ever *have*, or can ever yield! Now if it be true, that God has revealed it as his *will* and *purpose* to save the whole human family, and crown them with *eternal life*, at some future period; why maintain a studied silence upon a truth so infinitely momentous?

The silence of the Rev. Mr. Ware and his Brethren, upon this part of Mr. Tappan's Letter, must reasonally be constructed as a tacit acknowledgement of the fact, that such is their belief. If so, are they under no moral obligations to "*declare all the counsel of God*?" Or are they afraid, in case they should do so, that they might be under the necessity of *following their Master through* EVIL, as well as *through* GOOD *report!* We are unwilling to believe this; and yet appearances strongly indicate it as a lamentable fact. If our impressions are wrong, we earnestly solicit information; and will cheerfully acknowledge the favour of being corrected by any of the Unitarian Clergy, who may be in possession of any positive knowledge of the general sentiments of the order upon this interesting branch of doctrine.

We are not conscious of *underrating* the doctrine of the divine *Unity*, when we say it is of *minor* consideration, in comparison with that of the *universal holiness* and *happiness* of mankind: For it is doubtless well understood that Universalists were the *first* in New-England, who publicly and openly advanced and advocated the unity of the Divine Being, and exposed the inconsistency of the *Trinitarian* hypothesis. As early as the year 1805, Rev. Mr. Ballou published the first edition of his *Treatise on Atonement*, in which he laboured this point with clearness. Long after that period, the Clergy, who now take the *distinctive appellation* of *Unitarians*, were either *unbelievers* in the doctrine, altogether, or dare not appear as its *open advocates:* So that, as a *distinctive appellation*, the Universalists have an undoubted right to the name, *Unitarian*, if they choose to assert that right; and those who now claim to be so called, must seek some other plausible reasons for their pertinacious claim to this title.

We consider that a frank sincerity requires that we should be known by a name which most clearly signifies the leading and more important sentiments in which we believe, and which we labour to maintain: Nor can we discover how it is possible for Christians to hide their real sentiments from the publick, and appeal to God as a witness of their sincerity and devotion to the gospel of his grace, or the spiritual welfare of mankind. This, however, is a concern which every man must settle between his God and his conscience.

Should Rev. Mr. Ware, or any of his Brethren in the ministry feel disposed to favour us with an explanation of that part of the subject of Mr. Tappan's letter which has been hitherto neglected, we shall be happy to acknowledge the obligation which their kindness will lay us under, and will cheerfully give it a conspicuous place in our columns.

N. B.—Since the above was in type, it has been suggested to us that Rev. Dr. Channing was the subject addressed in Mr. T's. letter, and the author of the reply.

FOR THE TELESCOPE AND MISCELLANY.

UNIVERSALISM.

Judging from present circumstances, I should be led to infer, that the true religion of the Redeemer is making rapid progress in many parts of our country. In some places it happens, that Calvinism and Arminianism give way to the doctrine of Universalism. This doctrine, for the few past years, has been making rapid progress among the people, and notwithstanding the violence of opposition, which is made to it, will ultimately predominate over all others. This doctrine has its foundation in the Scriptures, and in the reason of things, a privilege of which no other doctrine can boast. Yet it has frequently been held to be unfounded, and contrary to the Scripture, and on these accounts has been severely censured. But it is not true that it is unfounded. It is not true that it is unscriptural. It is the criterion of this doctrine to build its principles altogether on the Scriptures. It is the prerogative of this doctrine, that it supports itself by reason and common sense, and appeals to the common sense of the hearer in its own support. They, who say it is unfounded, never prove it. They barely say so, without a particle of evidence. They think to depreciate the doctrine by so doing, and to induce people to discountenance it as false.—This is the only reason why it is called a licentious doctrine, by many orthodox professors of religion. They do not call it so out of a firm conviction that it is false; they do it out of a design to suppress the doctrine, that they may thereby hold up their own. They never endeavour to prove that it is a false doctrine, because they cannot do it. If they could prove that the doctrine was false, they would not see it prevail over every other doctrine found in our communities. The fact is, that, in the room of trying to prove the doctrine false, they try to depreciate it by communicating throughout the pale of their influence, that its tendency is to eradicate all genuine morality, and disseminate the seeds of vice in its stead. This cannot be disputed. It is confirmed by the expeiience of every man, and so needs neither authority uor arguments for its support. But it has evil consequences, that ought to be pointed out. It leads people really to imagine the doctrine of Universalism a deplorably immoral doctrine. They are surprised at the sight of a Universalist; and are tempted to look upon him as another sort of a being. They expect every thing immoral and corrupt in his conduct, and fly from him, as from one, who designed to injure them.—All this originates from the people of the Orthodox persuasion having cried down the doctrine of Universalism for their own support.—They imagine, that on the increase of this doctrine, their own would cease, and so they industriously circulated stories for its suppression, which are ridiculous in the extreme.—Some people have rejected the doctrine of Universalism, on account of its being new; some have rejected it because it was said by others to be of an immoral tendency, and others have rejected it for its making no distinction between man, like the doctrine called Calvinism, But, after all, the doctrine flourishes and gains ground. It has taken deep root, and flourishes exuberantly, and is found to be the best promoter of genuine morality that is to be found.

But is the doctrine called universalism a true doctrine? Its increase is no proof that it is true, for false doctrines have increased in all ages. And the doctrine, called Calvinism no less than that called Arminianism, have increased and spread over a very great extent of territory, but are, nevertheless, far from being true. Is then, the doctrine of Universalism a true doctrine? I answer that to determine this question, it is necessary to examine the Bible and the Creation. As for the Bible, that says in energetic language, that the Lord is good to all, and his tender mercies are over all his works, that he sendeth his rain upon the just and the unjust, and causeth his sun to shine upon the evil, and upon the good. Besides, the bible declares, that God is unchangeable, which proves that he will save all mankind, either in time, or in eternity. For if he be good to all now, being unchangeable he must be good to all in the next state of being. This is too manifest to be disputed. "God," the Bible says, will have all men to be saved, and come unto the knowledge of the truth." So much for the Bible. As for the Creation, that coincides with the scriptures in the expression of the universality of the Deity's benevolence. Both declare that he is good to all, and that his tender mercies are over all his works.—The sun, the moon, the stars, all proclaim the universal benevolence of the Creator, in the diffusion of light and heat to a benighted world. Creation also confirms the declaration of the Scripture, that he causes his sun to shine on the evil, and on the good, and sendeth his rain upon the just, and upon the unjust. This, all the Creation preaches in glowing language. This is what Nature and Nature's God dictate to man. And if man will learn, from it, he will do what the Almighty requires of him. Is God so good, as to cause his sun to shine on the evil as well as on the good? Does he send his rain on the just and on the unjust? Then should man follow the example, and be good even to those who are ungrateful, endeavour to reclaim the sinner from the evil of his way, and, in short, overcome evil with good.

We have now plainly seen, that the doctrine of Universal Grace is a true Scripture doctrine; that it tends to promote goodness of conduct, instead of moral; evil and that the opinions of those who hold, that it is of an immoral tendency is totally unfounded, it being the best promoter of genuine morality that is to be found. It is supported by holy writ, and by the light of Nature, and so is a true doctrine, and not a false one as is Calvinism, and as is also, Arminianism, whose espousers can boast of no higher source for their opinion, than the creeds, and wire-drawn opinions of fallible men.

J. F. M.

Removal.—Br. W. S. Bell. as we understand, has removed from Washington, N. H. to Springfield, in this state.—May the Lord bless him and the people with whom he is connected.

C. Repository.

Poetry.

EST IN CŒLUM DEUS.

*Domine Deus omnipotens, qui existens, et qui erat, et qui venturus. * * **

Thronus tuus, Deus, in seculum seculi.

I looked on a mortal expiring—he turned,
As the last spark of life in his cold bosom burned,
To the bright, cloudless heavens above him, and said,
'My form will soon rest in its cold, silent bed;
But my spirit!——I came to this beautiful earth,
And pleasures and pains shook my soul from my birth;
And is there no rest for this heart when I die?
Oh, there must be a home for the weary on high!'

I looked on the landscape of nature—there sprung
Ten thousands of songsters, that God's praises sung;
And the flowers oped their petals and looked to the sky
As though they held spirits that waited to fly;
And my soul heard a voice, 'we are emblems of thee:
Thy cold clay must perish to set thy wing free;
But thy wing, when unfetter'd, shall bear thee on high
To hymn praise eternal to God in the sky.'

I looked on the ocean—a tempest was there,
And the waters fought madly and wildly in air—
The avalanche fell—The volcano burned high—
The earthquake drank nations, & broad seas were dry;
The bolt came from heaven, like a herald to tell
To the spirit, all trembling, it might not here dwell;
And the lightning, that came, like a ray, from His eye,
To the Poles flashed the truth, There's a God in the sky.

I turned mine eye inward—a spark, as of fire,
Burned brighter and brighter & higher and higher;
Till the spirit, enkindled, sprang free from its clay
To the realms of the blest and the regions of day—
Where the glory of God is Eternity's sun,
And ten millions of millions of beings are one—
And a voice from the blest thro' all space rose on high,
THE SOUL IS IMMORTAL AS GOD IN THE SKY.

Brown University. *SUM—SED QUIS?*

SELECTED FOR THE TELESCOPE AND MISCELLANY.

BY EUGENIA.

A FUNERAL HYMN.

Thou art gone to the grave—but we will not deplore thee,
Though sorrow and darkness encompass the tomb;
The Saviour has pass'd through its portals before thee,
And the lamp of his love is thy guide thro' the gloom.

Thou hast gone to the grave—we no longer behold thee,
Nor tread the rough paths of the world by thy side;
But the wide arms of mercy are spread to enfold thee,
And sinners may hope, since the sinless hath died.

Thou art gone to the grave—and its mansion forsaking,
Perchance thy weak spirit in doubt lingered along;
But the sunshine of Heaven beamed bright on thy waking,
And the sound which thou heard'st was the seraphim's song.

Thou art gone to the grave—but 'twere vain to deplore thee,
When God was thy ransom, thy guardian, thy guide:
He gave thee, He took thee, and He will restore thee;
And death hath no sting since the Saviour hath died.

Bishop Heber.

☞We have the pleasure to acknowledge a another communication from "Uncle Josey." But since he declines an acceptance of our proposal, altogether, and chooses to keep his real sentiments a *secret* from us, we must at present decline publishing his productions, for reasons before assigned.

Married,

In this town, by Rev. Mr. Kent, Mr. Arnold Petis, to Miss Demaris Fowler.

In Smithfield, Mr. Welcome White, to Miss Almy Petteplace.—Mr. Moses Morse, to Miss Emma Sheldon.—Mr. Welcome Sheldon to Miss Charlotte M. Smith.

In Bristol, Mr. James B. Beverly, to Mrs. Fanny Barney, both of this town.

In Wickford, on the 24th ult. by Rev William Northup, Capt. Nicholas V. Gardner, to Miss Hannah Baker.

In Worcester, Mr. Joseph M. Gardner, of this town, to Miss Susan Johnson.

In New-York, Martin Tooker, Esq. to Mrs. Hannah Ervine.

In Middleborouhh, Mass. Mr. Edward Badger, to Miss Patience Bumpass, both of Carver.—On the 25th ult. by Seth Miller, Esq Mr. Josiah Perkins, of Taunton, to Miss Melintha Smith.

☞ The marriages of Wm. W. Cheever, of Wrentham, and Wm. Groenman, of Smithfield, which were inserted in our last, are contradicted by the persons themselves. Some impostor has sent the marriages to all the papers in town, and they have been inserted

Died,

In this town, on the 29th ult. Mrs. Deborah Walford, wife of Mr. Wm. Walford.

On the 27th ult. John R. infant son of Mr. Amos M. Vinton, aged 11 months.

"How oft the tender flower of May
Is nipped by the frost,
The little shoot must then decay,
And all the fruit be lost."

On the 27th ult. Mary A. infant daughter of Mr. Horrace Buffum.

On the 27th ult. Wm. H. son of Mr. John H. Cady.

On Tuesday last, Mrs. Sophia Davis, aged 76.

In Smithfield, Mr. Augustus Lapham, aged 77.

In Burrillville, Miss Patience Cornell, aged 80.

In Newport, Mr. James Lyon, aged 29.

JUST RECEIVED,

And for sale, 110 1-2 Westminster-Street, Rev. Mr. Rayner's Farewell Sermon, on his taking leave of the *Episcopal Church*, with the correspondence between Bishop Brownell and himself.

Also—A Sermon on the *New Birth*, by Rev Mr. Case. ☞Price 12 1-2 cts.

JUST PUBLISHED

And for sale by Samuel W. Wheeler, at No. 110 1-2 Westminster-Street, and at this office, a pamphlet entitled, 120 *Reasons for being a Universalist;* by Paul Dean, Pastor of the Central Universalist Church in Boston.

☞*Price Six Cents.*

SUBSCRIPTIONS

Received at this office, for The Toilet, or Ladies' Cabinet of Literature. $1 50 per anum in advance. Edited by Owen G. Warren, and a Lady of Providence.

LAST NOTICE.

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